

114 past twenty-five years more than two hundred Indians have
115 been interviewed. A number of these Indians had seen the first
124 white settlers come to the eastern San Joaquin Valley.

In 1928 I found living on White River an aged white man who had been raised by the Choinimne Yokuts on Kings River. His mother had died in 1850 when he was about six years of age and he had been taken by the women to a nearby Indian village. This man's name was Thomas Jefferson Mayfield. From him I learned many things about primitive Indian life difficult to learn from Indians themselves.

From several hundred aged white pioneers were obtained statements relating to the Yokuts Indians. Many of these pioneers were the first white people to settle among those Indians.

128 It is from these data, gathered first-hand from both aged
Indians and pioneer whites, that the material for this *Handbook of Yokuts Indians* has been compiled. Little has been taken from published works. In some instances material in this work differs from that already published. I can only state that I have presented it as I obtained it from the Indians themselves and suggest that, after all, the Indian is probably the final authority.

As a first-hand contact with the Yokuts and to show the type of statements from which the *Handbook* has been compiled, Chapter XIII presents verbatim statements obtained from Pahmit, a Dumna, and from Yoimut, who was the last full-blood survivor of the Chunut Yokuts tribe.

F. F. LATTA
Bakersfield, California
January 18, 1949

121 considerable knowledge of the customs of neighboring tribes as well as his own. The tribal affiliations, names, and approximate age of contributing informants are given in the appendix.

128 Statements in this paper concerning Yokuts and Western Mono culture for which no references are given are from the author's field notes. The original data not appearing here will eventually be published as an ethnographic account.

[192] Much of the material herein presented is in the form of anecdotes or direct statements made by informants. For the sake of clarity these have been converted into the third person with necessary revisions of grammatical construction, and substitution of suitable synonyms for colloquial words or phrases. Certain original words and phrases which seemed particularly significant have been retained, and always appear in quotation marks. The Spanish word fandango is used in south central California for any dance, ceremonial, or celebration, whether religious or profane, and is used herein in the same sense. The only native term which has been retained throughout is winatum, the name for an official whose duties comprise more than those included in the nearest English equivalents, messenger or henchman. The Western Mono title for this official is natinab. To avoid confusion winatum has been used in Western Mono accounts as well, for the office is identical in every respect in the political organization of both linguistic stocks.

104 The names of tribes have been given the same spelling as in plate 47 of Kroeber's Handbook, with the exception of Balwisha, which appears here as Patwisha. The occurrence of (Y) or (WM) after a tribal name or word indicates Yokuts or Western Mono linguistic adhesion. Names of individuals and of localities have been rendered in a simple phonetic transcription approximating native sounds. The phonetic values of letters used in native words are:

a: as in English father	au: as in English cow
e: as in English fate	oi: as in English toy
ɛ: as in English met	e: as in English about
i: as in English pique	ʃ: as in English sang
ɪ: as in English pin	te: as in English change
o: as in English note	ʈ: alveolar t, approximating the
u: as in English rule	tr of English trip
ai: as in English thy	ʔ: glottal stop

Other letters have sounds as in English.

III. OTHER DIALECTS AND COMPARISONS.

121 This third part of the present paper deals briefly and comparatively with all the Yokuts dialects on which material is available. As originally written, this part contained discussions of six or eight dialects besides Yaudanehi and Yauelmani. Subsequently an opportunity arose to make a special study of the territory, tribal divisions, and dialectic groups of the Yokuts family as a whole. This study was carried out in the early part of 1906, and included among its results about twenty vocabularies, of different dialects, available for systematic comparison. This increased body of material has made possible a determination of the principal divisions of the Yokuts family. While many dialects have become entirely extinct, it appears, from the information obtained, that none of those thus lost was sufficiently distinctive to exclude it from the several dialectic groups that have been established. In other words, these groups appear to represent all the principal divisions of the Yokuts language at the time of its first contact with white civilization, and the dialects that have been lost to differ from those known only in minor features.

● 128 The linguistic material obtained in the last study made was recorded at so many places, and from so many different individuals, that it was impracticable to extend it beyond vocabularies, and to enter into grammatical investigations, in the time that was available. Previous knowledge of the structure of Yaudanehi and Yauelmani however made it possible to determine certain structural features, such as the pronouns and the verbal suffixes, in many cases, and the morphological information secured in this way is sufficient, when combined with the more readily obtained lexical and phonetic results, to allow of a satisfactory general classification of all the dialects.

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Ecologically the great central valley of California forms a single unit. Nevertheless it is convenient for the purposes of this paper to divide the entire area into two portions, north and south. The vast expanse from Red Bluff to the Tehachapi is too extensive to cover demographically in a single exposition. Moreover, the northern tribes, the Wintun and Maidu, are physiographically clearly segregated from the southern by the northern extension of San Francisco Bay and the delta of the rivers. Hence we shall consider here only those peoples south of the Sacramento and American River watersheds.

The area possesses definite natural limits but its exact boundaries must be to some extent arbitrary. On the north the line has already been indicated: the south bank of the upper Bay and the Sacramento River as far upstream as a point five miles below the city of Sacramento and thence easterly along the El Dorado-Amador County line into the high mountains. This follows Kroeber's tribal boundary between the Maidu and the Sierra Miwok. On the west the line starts northeast of Mt. Diablo and follows the western edge of the San Joaquin Valley to the Tehachapi Mountains. On the east we include the Sierra Nevada as far as was reached by permanent habitation on the west slope. The southern extremity is represented by the crest of the Tehachapi.

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The region designated embraces the territory of the Plains and Sierra Miwok, the Yokuts, the Western Mono, the Tubatulabal, and the Kawaiisu. From the standpoint of habitat the area is diversified since it extends from the swampy valley floor through the oak country of the lower foothills into the transition life-zone of the middle altitudes. Perhaps an ecological segregation would be desirable. Such a procedure, however, would cut across tribal boundaries and make an accurate evaluation of population difficult. On the accompanying maps, areas are delineated, and numbered, primarily for convenience of reference. At the same time they conform as closely as is feasible with the natural subdivisions of the territory marked out by river valleys, lakes, plains, and mountains. It should be stressed that they do not necessarily coincide precisely with the areas occupied by specific tribes or groups of tribes.

• [124]

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The demography of the central valley is rendered still more complex by the fact that the contact with the white race took place in a series of steps rather than by a single overwhelming invasion. In central Mexico, or to a somewhat lesser degree in northwestern California, aboriginal life continued relatively untouched until there occurred a rapid and catastrophic occupation of the entire territory. As a result, the population was

PREFACE

- 114 Two sections of the present study are by Stanley S. Newman: "Type Myth" and "Linguistic Aspects of Yokuts Style." For all other parts of the monograph A. H. Gayton is responsible.¹
- 128 The study comprises three main parts: Part I is concerned with general considerations; Part II contains fifty-five hitherto unpublished Yokuts and Western Mono myths and tales collected in English by Gayton; Part III consists of abstracts, together with a comparative analysis, of the same fifty-five new tales and also of one hundred and four myths previously secured from the Yokuts and Western Mono and published by a number of authors. The three principal published collections thus utilized are two on the Yokuts: A. L. Kroeber, *Indian Myths of South Central California*, and F. F. Latta, *California Indian Folklore*; and pertinent parts of one Western Mono collection: E. W. Gifford, *Western Mono Myths*. Minor collections and even single published myths also have been abstracted for comparison. Also included in the abstracts are outlines of tales secured by Newman in Yokuts texts and not yet published. In order to make certain comparisons more effective there occasionally appear abstracts from other sources, notably those of the Growing Rock myths from S. A. Barrett's *Pomo Myths* and C. F. and E. W. Voegelin's *Tibatulabal Myths and Tales*. To Mrs. Voegelin, Dr. Willard Z. Park, Dr. Leslie Spier, and Mr. Maurice Zigmund, who generously placed their unpublished material at our disposal, the authors owe their deepest thanks.
- 114 In spite of the fact that our Yokuts myths were recorded independently by two trained persons, it is doubtful that the collection is fully representative. Neither worker was specifically engaged in myth collecting. The popularity of certain tales, which came forth again and again from informants of various local groups, is highly verified, but the extension of the Yokuts roster is indicated only by Newman's series of [177] Yauelmani stories. And Yauelmani knowledge, tinged by [184] shonean contacts to south and east, cannot be regarded as typical of tribes more centrally placed in Yokuts culture, such as the Tachi or Wukchumni.
- 121 Bearing in mind the limitations of the material, we have made such interpretations as we can of the linguistic and narrative style of the myths, of their local differences that have cultural significance, and of their relation as a whole to the mythology of adjacent areas.
- 1 [ONLY PART I HAS BEEN PROCESSED - ANALYST]
May 31, 1937

- 121 ¹Newman's work was done while making a linguistic study of
122 Yokuts dialects sponsored by the Committee on Research in Native Languages, 1930-31. Gayton obtained tales incidental to ethnographic field work for the Department of Anthropology, University of California, 1925-29, aided by a National Research Council Fellowship, 1928-30, for which grateful acknowledgment is made.

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[p. viii is blank]

[p. 1-A]

YOKUTS AND WESTERN MONO MYTHS

BY

A. H. GAYTON AND STANLEY S. NEWMAN

PART I. GENERAL CONSIDERATIONS

128 Since it was not practicable for Newman to present his text myths in full translation at this time we have selected one as representative of the native Yokuts story form. This appears below in complete translation. It is slightly longer than the usual Yokuts tale and has two elements common

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538 [Text continued top of page 1-B.-Analyst]

TYPE MYTH

Condor Steals Falcon's Wife

539 There they were living above Iolmiu (Clover Place) at the foot of this mountain. Their leaders are thinking about their meeting. And Eagle said, "Tell Cougar and Big Eagle and his friend, the large Crow, and their crier, Dove, and Coyote and Falcon and Wolf." And Coyote was sent. Now he is going to assemble the people. "In seven days we will assemble." Now they will be told--Wind and Thunder and Dog too. And Coyote informed them. And Wind said, "Of course I can go anywhere. But tell Thunder. Will he go?" And, "I'm not sure that he can," he added. And the seven days came. And already all the people were assembling there. And Thunder did not come. The booming noise he makes is useless; he can't walk. And Coyote went to him. And he questioned him. And Thunder said, "I can't go anywhere. Tell my friend and he will come." And Wind went to him. And there he arrived. And he said to him, "What's the matter with you! Aren't you able to walk? Haven't I been telling you, I'll see to it that you will go where they want you? Are you ready to leave now?" he says to him. "Stand up now, and you will speak," he says to him. "Ready?" Wind says to him. "Yes," then says Thunder. "Speak now," he says to him. "Will we go now?" And Thunder spoke. Just as soon as he spoke, the two of them walked off.

And they arrived there immediately. And their leader, Eagle, said to him, "Have you arrived already?" he says to him. And he said to him, "This gathering of ours is certainly a small one. How is that?" Thunder says. "These are important people. I am thinking about our going west," says Eagle. "All the seeds are now getting ripe again." "Good," they say. "But who will go to look them over?" they say. "Antelope," they say. And Antelope said, "In the morning I will go." And he went. And there he arrived. To his surprise, there were a great many seeds. And he took a great many; he placed them in both his feet. And he arrived after sundown.

[Text continued bottom of page 1-B.-Analyst]

YOKUTS AND WESTERN MONO MYTHS

BY

A. H. GAYTON AND STANLEY S. NEWMAN

[P. 1-B]

PART I. GENERAL CONSIDERATIONS

171 in Great Basin-Plateau mythology: the rock covering
 538 of Condor and the rolling skull; otherwise it
 is a typical example of South Central Californian
 narrative progression, conversation, action, and
 incident.* The rest of Newman's myths, abstracted,
 appear under Abstracts and Comparative Notes.

TYPE MYTH

539 And, as before, Coyote assembled the people.
 And all the people assembled. A large covering
 was already spread over the ground. On it he is
 now going to pour his load. And he poured it.
 And they said, "There is certainly a lot." And,
 "Count these important people," they say to Dove.
 Now they are going to divide it. And each of them
 took his share. And the unimportant ones took
 what was left. And all of them were pleased.
 Having taken their food, all of them will now pre-
 pare it. And Falcon's friend, Crow, ate a lot of
 black seeds. And he turned black. "Well," says
 their leader, "in seven days we will go."

Now they are going to gather food. And the
 seven days arrived. And some of them asked their
 leader, "In how many days will we return?" "In
 three days." And they said, "There is food enough
 for our children."

And all the people went. And there they ar-
 rived. And they got many seeds. And in three
 days they returned.

And Falcon probably got a great many. And he
 said to his wife, "I'll take some of this, and
 I'll come right back." And his wife was working;
 she was getting more. And the woman heard him
 coming. She looks about, but she does not see
 anything. And Condor alighted close to her. And
 after alighting he said to her, "Are you the wife
 of my younger brother?" he says to her. "Is he
 your younger brother?" she says to him. "Yes,"
 he says. "His name is Tsopnix." And the woman
 said to him, "What is your name?" she says. "Con-
 dor," he says. "So we will go now," Condor says
 to her. He says to her, "Take off your necklace."
 Her necklace was money--small beads and big dark
 beads and small bone beads. And she said, "No,"
 but it was useless. "Why should I?" she says to
 him. "I'm afraid he'll be angry," she says to
 him. "No," she says. "We will go now." He took
 her away by force.

And then Falcon arrived after they had gone.
 And he couldn't find his wife. And in vain he

[26] *Recorded in Yauelmani dialect by Newman.

[p.14-B]

171 The mythology of the Western Mono, repre-
 538 sented by Gifford's collection from the Northfork
 773 Mono and Gayton's from the Wobonuch and Waksachi,
 clearly shows its connection with that of the
 Great Basin. Specific connections have been
 pointed out for the Northfork by Gifford.¹⁷ On
 the whole, Northfork mythology is more individual-
 istic than that of the Wobonuch: many of the North-
 fork tales have no cognates among their neighbors,
 whether Yokuts, Miwok, or Owens Valley Paiute.¹⁸
 More removed from contact with Yokuts, character-
 istically Central Californian features are few,
 whereas the Wobonuch and Waksachi while retaining
 their Shoshonean tales and incidents have adopted
 more wholeheartedly those of their Penutian
 neighbors along with other phases of Yokuts cul-
 ture.

The Western Mono, either Northfork, Wobonuch,
 or Waksachi, share the following tales and inci-
 dents with Yokuts: Earth-diver Creation of Land,
Theft of Fire (single thief), Contest (at shinny)
with the Cannibal, Growing Rock, Condor Steals
Falcon's Wife (Sister), Pursuit of a Dead Wife,
and Transformation to Animals. The Transfor-
mation to Animals is used as a closing incident,
 and it is significant that a Wobonuch informant,
 when recounting it, called several of the animals
 by their Yokuts names, whereas he had previously
 been speaking pure Shoshonean.

The Mono-speaking tribes--the Northfork, the
 Wobonuch on the west of the Sierra Nevada, and
 the Owens Valley and Mono Lake Paiute on the
 east--show close affiliation in the mutual pos-
 session of certain tales and incidents. These
 are: Hainano and Pukwesh; Coyote and Sun Race;
 the tale of a girl who escapes a giant and be-
 comes the mother of men (Walking Skeleton, of the
 Northfork, The Woman and the Giants, of the Mono
 Lake Paiute, and Thunder Twins, of the Wobonuch);
 and particular variations in the Contest with the
Cannibal. These are shared in part with Moapa
 and Paviotso, though as we should expect, it is
 the Eastern Mono who exhibit the closest relation-
 ship with the mythology of the Great Basin.

The sample of Washo mythology which is on rec-
 ord suggests a fairly close relationship with
 Mono as well as with Paviotso mythology. There
 is a hint of similarity, an atmosphere which is
 difficult to analyze or define--and to do so is
 indeed outside the realm of this paper--in common
 in the mythologies emanating from the eastern
 highland region of California, from the Mono-
 speaking people northward including Washo, Aho-
 mawi-Atsugwi, and Modoc. But from the Mono
 southward, the mythologies of Tubatulabal,
 Kawaiisu, and Serrano lean toward the southern
 Basin type which includes Chemehuevi, Walapai,
 Havasupai, and Yavapai.

¹⁷Western Mono Myths, pp. 303-305.

¹⁸It is for this reason that only comparable
 myths have been abstracted for presentation in
 this paper.